

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## BARABBAS — *The Man who died in his stead*

By EVANGELIST FRANK B. BECK  
Route 1, Box 13, Fayetteville, North Carolina

"And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified."—Mark 15:7-15.

I call your attention to three things about Barabbas. First, his description. Who was Barabbas? What kind of a man? What does the record tell us about him? Second, his doom. The manner of his punishment. The kind of death he was to die. And third, his deliverance. Why was he delivered? How did he escape? And then I want to weave throughout attention to the Man who died in the place of Barabbas.

**Description of Barabbas**  
Matthew in his gospel, described Barabbas as a "notable prisoner" or, as Weymouth translates it, "a

NOTORIOUS prisoner" (Matt. 27:16). Here is a convict who was well known. Public enemy number one.

Mark, in his gospel, tells us that he "committed murder" (Mark 15:7).

Luke adds that he was guilty of "sedition" or insurrection, which is known today as mob rule, riot or revolution (Luke 23:19).

And John adds in his gospel that Barabbas was "a robber" (John 18:40).

This is the revealed character (Continued on Page 2)

## The Most Sensational Thing In The World

By REV. JOHN LINTON  
Wheaton, Illinois

(A sermon preached in the People's Church, Toronto, Canada.)

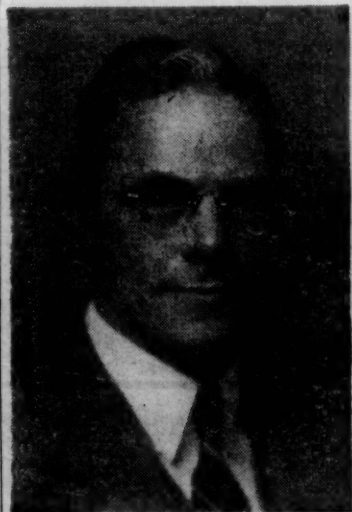
One night on the Quiz Kids' radio program this question was asked of a nine-year-old boy: "What do you think is the most wonderful thing in all this world?"

There was a long pause, and then the boy answered: "I think it would be redemption."

That was followed by a longer pause, and one could see the astonished master of ceremonies standing speechless before this surprising answer. He, of course, was thinking in terms of radar, television, or the atomic bomb. Then with conviction the announcer finally spoke, "I believe you are right."

He was right. The greatest Being in the universe is God. And God never did, and never will do, and never could do, anything greater, or as great, as the thing He has already done, in becoming the author of our great salvation.

We preachers usually begin with a text, and then follow with the sermon. Just by way of a change and to help keep you awake to the end, I will keep the text to the last and give you the sermon first. Usually we have firstly, secondly, and thirdly. I am going to give you two firstlys, secondly, and thirdly, and even then the half will never be told. Here then, in a series of propositions, is why I believe salvation is the most (Continued on Page 2)



Rev. John Linton

## WE TAKE OUR STAND

WHY "THE SWORD OF THE LORD" FIGHTS SIN, DISCUSSES UNPOPULAR DOCTRINES, SOMETIMES LOSES FRIENDS TO TAKE A PUBLIC STAND FOR UNPOPULAR CAUSES AND PRINCIPLES.

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."  
—Acts 20:26, 27.

By EVANGELIST JOHN R. RICE, Editor

"But your position on the lodges, Brother Rice, shuts doors before you and makes it so some places will not have you for union revival campaigns," said a beloved evangelist, a dear friend who has often been so kind as to say that he owed much to THE SWORD OF THE LORD and the friendship of the editor.

"But I don't like for people to think that you are a fanatic," said a dear friend, "and that is what they will think when you advertise the book, Bobbed Hair, Bossy Wives and Women Preachers."

Two evangelists discussed with me the action of some forty-two of us evangelists who signed the petition pleading with a beloved Christian institution not to republish the hurtful book by Dr. Louis Sperry Chafer, so-called "True Evangelism" which attacks evangelists, says that their methods are selected principally to make a show and make money, that they should not give a public invitation, should never preach against worldliness and sin, etc.

## Do You Need A Revival?

By the Editor

Chicago Conference on Evangelism November 21-28 Not Meant for Technical Organization but to Get Christians Burdened for Souls, to Remove the Hindrances to Prayer, to Grow Expectant Faith, to Show the Need for Holy Spirit Power and the Bible Way to Have God's Power in Great Revivals. Do You Want More Power, More Faith, More Joy? Come!

The Sword of the Lord Conference on Soul Winning and Revival at Chicago Gospel Tabernacle Thanksgiving week, (eight days, November 21-28), will soon be here. We look forward to it with great anticipation as do hundreds of others, we are sure. Letters have come already from Georgia, Tennessee, Indiana, West Virginia, Iowa, Kansas, Kentucky, Illinois, Ohio and from Canada, from ministers who writes us they plan to attend.

We believe that any pastor who longs to have greater usefulness, more powerful preaching, more effective soul winning and more joy in the ministry would make a good investment to spend the time and money necessary to attend this great conference. We hope that hundreds of churches will take the matter up officially or that private individuals will raise the money to pay the necessary expenses of their pastors for this conference. And surely ministerial students and young evangelists would find the inspiration and Bible teaching on revival, soul winning, Holy Spirit power and (Continued on Page 7)

"I think we made a mistake," said one of them, speaking for both. "Our position was right and the book was wrong, and the Christian institution ought never to have published it. But some people did not like it and we two think it has closed some doors to us."

Another evangelist was discussing my book, *The Scarlet Sin and Other Revival Sermons*, before it came off the press, and urged me to give it another name. "Some people will think you are too plain and sharp in your preaching; I am afraid it will lose you friends," he said.

Such remarks as these have shown me that I ought to make a very clear-cut stand as to the policy of THE SWORD OF THE LORD and why we preach so clearly against sin, why we teach certain clear Bible doctrines though they are unpopular, and why we risk offending even the very best Christian people many times, when the easier way would be to omit controversial doctrines and principles.

At first I shrank from using the words of Paul in the text above (Acts 20:26, 27), as my own testimony. Who am I to stand in the shoes of the immortal Apostle Paul? And yet as God is my witness, his principles are mine, as far as I know how to make them mine; and I should preach and live by the same standards as motivated the great apostle. And I feel I must make

it clear that I am to declare all the counsel of God and that I must keep myself pure from the blood of all men, by being faithful in my preaching and writing.

And a preacher of the gospel must be ready, yes, every Christian must be ready, to give a reason for his stand, a reason for his faith. In I Peter 3:14-16 are these blessed words:

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer (Continued on Page 3)



Dr. John R. Rice

## Which Do You Want For Christmas?

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By LOLA M. BRADSHAW

General Manager, Sword of the Lord Publishers

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dian and foreign subscriptions). Every card has a lovely sentiment, and a Scripture verse. Since you are going to be buying Christmas cards anyway, and since THE SWORD OF THE LORD makes such a wonderful Christmas gift, I believe you are not going to let this opportunity pass you by, and that I will not be left holding the bag or the cards!

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Matthew Henry's Commentary

For twenty-three one-year subscriptions (Continued on Page 6)



## BARABBAS -- The Man Who Died in His Stead

(Continued from Page 1)

Barabas. He was a sinner. He deserved to die. But how about you? Are you not a murderer? Have you not committed murder? "Oh," you say, "I have never killed anyone." Don't answer too quickly. Listen to this: "Whosoever hateth his brother is a murderer" (1 John 3:15). Have you ever hated anyone? Has your face not more than once flushed with rage, your fists clenched, your jaw set, your mind saying: "I could kill you!" You are then a murderer. God says so. You have committed murder in the heart. Again, are not your hands stained with the blood of another, even the crucified Son of God? It was your sins that nailed Christ to the cross, for He died for you (1 Cor. 15:3); hence you are held responsible for His death.

Barabbas was guilty of sedition. He had taken part in a riot or revolution against Rome. But what about you? Have you not rebelled from your Creator? Are we not guilty of riot against the God of Heaven? "All we like sheep have GONE ASTRAY, we have turned everyone to his OWN way..." (Isa. 53:6). "They are ALL GONE OUT OF THE WAY, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12). We have turned our backs on God and wasted our God-given substance with "riotous living" (Luke 15:13) instead of righteous living. Barabbas was a traitor to the government of Rome, but you and I are, by nature, traitors and revolutionists against the eternal government of the kingdom of Heaven.

Barabbas was a robber. Have you not stolen from God in time, talents and tithes? Of the early saints it was recorded: "Upon the first day of the week... the disciples came together to break bread" (Acts 20:7). They were present in each other's company in the house of God each Lord's day. Now the Lord's day is polluted and wasted. People buying, picnicking, bathing, visiting, motoring and forsaking the house of God. Sunday is made a holiday instead of a holy-day. We are stealing precious time given us when we ought to be "instant in season, out of season" (II Tim. 4:2), and "redeeming the time, because the days are evil" (Eph. 5:16). We've wasted many precious years; now we ought to "buy back" those lost years.

We rob God in talents. The tongue we use so much all week about material things and earthly

things lies silent in deathlike dumbness during a prayer and praise service. The mind, at work all week in the daily race and battle of making a living, lies in slumber at the house of God caring little or nothing for the work of the Lord.

We rob God in tithes. "Will a man rob God? Yet YE have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). Barabbas' description fits you and me. Oh, we stand condemned before God! And this is what the Word of God declares, in such references as Romans 3:19, that the WHOLE WORLD IS GUILTY before GOD and we are spoken of, in Romans 1:20, as "without excuse."

### Doom of Barabbas

His doom was judgment by the Roman nation. This meant that the prisoner so condemned was taken out to a public place of execution, given a stupefying drink (which Christ refused) and laid down on a crude, wooden cross. His hands and feet were nailed firmly to the wood and then hung up in mid air as the cross was lifted up and dropped into a hole dug deep enough to make it stand erect. This was a shameful death to endure, a slow, agonizing death. This was Barabbas' expected doom. Sometimes the victim hung on this wooden straight-jacket for two or three days in his cramped, pain-racked, gangrene-infested, weakening body until with insane torture he died.

But the doom of the sinner is WORSE THAN THIS! "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). While Barabbas would hang publicly before MEN, the sinner will be "punished with everlasting destruction from the PRESENCE OF THE LORD" (II Thess. 1:9). No stupefying drug will be accorded the sinner in that final judgment. Nor will it be a slow agonizing physical death of but two or three days at the most, but both physical and soul suffering which will be "EVERLASTING punishment" (Matt. 25:46).

### Deliverance of Barabbas

Oh, can you imagine the emotions that must have swept Barabbas, the fears, the smartings of conscience, the dreadful thoughts that captured and held his mind? How does a man feel, as he madly paces the floor of his death cell waiting for execution? Already the fires of Hell begin to surround him. In his sleep he sees the cross. Startled, he wakes up from his restless sleep at night. He thinks he hears the jailer's voice calling his name a thousand times. At each noise he strains his ears and thinks he hears the approaching footsteps of the Roman police to take him to execution.

This should be YOUR torment, sinner and MORE so, for the coming police-guard DEATH may come to seize you at ANY moment and, often NO FOOTFALL ANNOUNCES HIS SUDDEN COMING! "It is appointed unto men once to die" (Heb. 9:27), but no man knows when that appointment has been made for his own soul. The sinner lives, or should live, in awful, solemn suspense. He is "CONDEMNED ALREADY" (John 3:18), for he believes not in Christ or His finished work on the cross (John 19:30) and waits in the death row of this swift passing world the coming of

death to snatch him away to an eternal crucifixion in Hell!!

But the day arrives! Barabbas stiffens his body; he listens! His forehead is damp with cold moisture. Those heavy footsteps — do you hear them? Here they come! Closer, closer. A shadow falls across the small and narrow prison door. Barabbas' strength is gone. His mouth is dry. His hands tremble. The door creaks open and a gruff voice says: "Barabbas, get out of here. You are released. You are free."

But Barabbas cannot believe his ears. He is dreaming, he has gone mad. But no, the command is repeated: "FREE! FREE! GO OUT FREE! Another Man is dying on the cross in your place!" And Barabbas walks out free, saved from the horrors of such a death. And he walks along like a man unable to comprehend what has happened, muttering to himself: "Free, set free, and somebody else has died for me! He died for me."

Oh, my friend, this is the THEOLOGY OF BARABBAS, and it is the only theology that can take a poor, vile sinner to Heaven! ANOTHER MAN HAS DIED IN MY PLACE! If the Roman government upheld its laws, Barabbas could never be charged with any of his crimes. The law had already been satisfied by the death of an innocent Substitute. Now I come to you, guilty and sinful though you may be, and throw the prison door open and tell you the same glad tidings: "YOU ARE FREE! YOU NEED NOT GO TO HELL. Substitute has taken your place, suffered for your sins, paid the debt every bit and the God of Heaven will accept you in justification if you will claim your blood-bought right!" Here it is in the legal document of pardon which I hold in my hand, in black and white; signed, if I may say so, in the rich royal, red blood of the sinless Son of God. Listen to it: "All we like sheep have gone astray; we have turned everyone to his own way; and the LORD HATH LAID ON HIM the iniquity of us ALL" (Isa. 53:6). There your sins were judged once for all and by claiming this you are FREE!

Let me read another sentence in this legal paper: "For when we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY" (Rom. 5:6). And another, "For He hath made HIM to be SIN FOR US, who knew no sin; that WE might be made the RIGHTEOUSNESS OF GOD in HIM" (II Cor. 5:21).

My friend, since Christ took your judgment for sin upon Himself, there remains no punishment for you. Christ died for our sins, according to the scriptures" (I Cor. 15:3), and you need NOT die for them. Will you therefore claim this Substitute as your Saviour? Will you now put all of your faith and trust in the Man who died in YOUR stead? Though you stand condemned apart from Christ, yet repenting of your sin now and believing in Jesus Christ, by the authority of God's Word, as His messenger I now pronounce you FREE!

"He that believeth on Him is NOT condemned" (John 3:18). "There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus" (Rom. 8:1). "Believe on the Lord Jesus Christ, and thou shalt be SAVED" (Acts 16:31).

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## The Most Sensational Thing In the World

(Continued from Page 1)

wonderful thing in this world or any other world.

**Salvation Is the Greatest Possible Gift God Could Bestow; Yet It Is Given to Man for the Least Possible Price Man Could Pay**

That price, of course, is nothing, for salvation is without money and without price. Isn't that sensational? Think of it — man's greatest possible possession can be had for the least possible price.

I understand that all the diamonds in the world, if put into one, would form a cube nine feet square. Such a diamond would be of fabulous worth. Now suppose I offer a diamond like that to any person who really loves the Lord Jesus Christ, on condition that he forever turns his back on Christ and forfeits the gift of salvation. Do you think any Christian in this world would accept that offer? I don't. I may be living in a preacher's paradise but I do not believe there is a solitary Christian — I mean a genuine Christian — who would even consider the offer as a real temptation. Very well, then; isn't that wonderful? Men have actually received for nothing what they would not barter for a diamond, even if it were the size of this world itself. Surely that is sensational.

**Salvation Offers the Highest Place in the Universe to the Lowliest Among Men**

Not only by a legal adoption are we brought into God's family, but by an actual impartation of the divine life and nature we become children of God, with the Spirit and life of God in us. People may adopt a child and give him their name, but they cannot give him their nature. God does both. Now, what family is greater than God's family? What height is higher than Heaven? Yet this highest height of relationship and exaltation is for the lowliest, and meanest, and meekest man who walks the earth. Can you think of anything more wonderful or sensational than that?

**Salvation Imparts the Profoundest Wisdom to the Most Ignorant Man on Earth**

The wisdom of God, contained within the covers of this Bible, towers above the puny wisdom of man as the Matterhorn over a molehill. This wisdom alone explains the riddle of the universe, the meaning of life, and the future of this world. This wisdom God has hidden from the wise and prudent, the pseudo-philosophers of earth, and has revealed it unto babes, so that there are washer-women who know more of the meaning of our human existence and of God's plan for future ages than some of the world's greatest statesmen and thinkers. That is a provable statement, and the day will declare it.

Paul said:  
"... not the wisdom of this

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world... that cometh to nought; But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit" (I Cor. 2:6-10).

Think of that! A revelation from God Himself, to the most ignorant of men, making that man wiser than the world's wisest men. It is staggering; it is almost unbelievable; it is positively sensational. Yet this is a sober, indisputable fact.

**Salvation Offers Infinite and Omnipotent Power to the Weakest of Men**

The omnipotent power of God is at the disposal of the people of God. "All power is given unto me in heaven and in earth." This power comes into us and works through us when we come to Christ for salvation. It is power almighty, power irresistible, power invincible.

This power has broken chains of habit that no mortal human power could break. I've seen it do so. This power has healed sickness no human physician could heal. I've seen it do so. This power has turned homes that were hell upon earth into homes like Heaven on earth. I've seen it do so. This power has turned the stream of history out of its former channels and laid whole nations, changed and subdued, at the foot of the cross. And this mighty power enters the life of the weakest of men the moment he accepts God's salvation.

**Salvation Gives the Greatest Joy a Man Can Know to the Most Wretched and Miserable Soul on Earth**

If I went from seat to seat in this church and asked each individual what he thought was the greatest joy in life, I wonder what you would say? Well, we preachers usually answer our own questions. The greatest joy a human can know is first of all, to be right with God, and then to have the life and power of God pulsating in his soul and flowing through him in blessing to others. There is no man or woman on earth whom God cannot fill with radiant, unspeakable joy. This joy is one of the fruits of the Spirit that enters us at conversion and waits to fill with the

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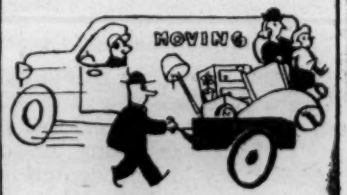
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EDITOR AND PUBLISHER

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## The Most Sensational Thing In the World

(Continued from Page 2)

fullness of joy every soul fully surrendered to Him.

Think of it! The joy, the satisfaction, the thrill which the worldling is vainly seeking and on which the world spends millions of dollars in vain to secure, is to be had for the taking by the most wretched and miserable soul on earth! Sensational? Where on earth, or even in Heaven, is there anything like it?

### Salvation Offers Heaven's Riches to Earth's Poorest

God is the maker and owner of all. The silver and the gold are His, and the cattle on a thousand hills. God's heir to these things is Jesus Christ, and salvation makes us co-heirs with Christ of all the riches of God.

"Heirs of God, and joint heirs with Jesus Christ." These words mean exactly what they say. The believer is called "the heir of the world" (Rom. 4:13). Ponder that for a moment. This beautiful world with its mountains, lakes, rivers, and forests, will not always be owned and monopolized by godly men. Walk abroad, Christian, and look, like Abraham, north, south, east, and west, and as far as your eyes can see it is all yours! Lift your eyes to the heaven above and behold sun, moon, stars and planets — they are all yours! Say to yourself, "This universe is my Father's; therefore it is all mine for He has made me heir of all things." You own them all now; you will possess them all in God's good time. They are ours who are saved. You may not have title to a house; you may not own even a shack; you may not have a dollar. But Jesus Christ who made this world promised that all the world would be ours, for He said, "The meek shall inherit the earth." You may be the poorest of the poor, but if you are saved, you are rich beyond earth's millions, for all God owns He has given to you with His great salvation. Sensational do you say? I reply—that is a poor, inadequate word.

### Salvation Confers Nobility of Character Upon the Most Derelict Human on Earth

Harold Begbie in his *Twice-Born Men* tells us of men sodden with drink like Old Born Drunk, vile, verminous, evil-smelling; yet when converted to God became miracles of moral and spiritual transformation, until their faces shone with the glory of God and their character reflected the beauty and nobility of Jesus Christ. Think of it—the dregs of humanity made into Heaven's nobility; denizens of the slums become the aristocracy of the skies. Sensational? It is more than sensational; it is inexpressible. No wonder Paul called it God's "unspeakable gift."

### This Salvation Offers an Eternity of Glory in Response to One Moment of Genuine Faith

It did for the dying thief. "To day shalt thou be with me in paradise." That saved robber is still in paradise, he is still with Jesus Christ, and will never, through all eternity, be separated from Him, and all because in one moment of true repentance and genuine faith he said, "Lord, remember me when thou comest into thy kingdom." It has been so for countless multitudes of believers since. Eternal salvation for an instant of faith. Instantaneous salvation for one look at the crucified One. We look and live. It takes just a moment to look, and then we live forever. The moment a penitent soul says

yes to God for salvation, God enters that life and to all eternity that life is linked to God in an eternity of bliss.

Oh, who can do justice to God's great salvation! Who can describe God's unspeakable gift? Every Christian before me related personally and eternally to the God of this universe. We are actually the sons and daughters of Almighty God.

Angels and archangels are not our superiors but our servants. We shall lead them in the work and worship of our God in ages to come. We shall serve our God in Heaven and earth, and rule nations yet unborn. We shall stand before our God a new, glorified race of redeemed men, each in an immortal body, and each in the glorious likeness of Christ. And all because in one, hallowed, unforgettable moment, we received Jesus Christ, the hope of glory, into our heart. Salvation—sensational? Who will deny it? It is the most amazing and wonderful fact of all our existence.

Now there are from ten to fifteen hundred Christians before me tonight and I want to apply this message to you before my concluding word to the unsaved. I may seem to be going back on what I have said about the glory of salvation when I ask, Why do so many of God's people fail to experience, and therefore fail to express, the sensationalism of salvation? The answer is simple and searching — it is because of our neglect of the Holy Spirit.

When Christianity began it was sensational. Even the world considered it so. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people" (Acts 2:46, 47). There you have sensational salvation. There you have supernatural Christianity. This endures through succeeding chapters. Hear them: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard. So . . . they let them go because of the people; for all men glorified God for that which was done" (Acts 4:19-21). Of course men glorified God. Why? Because of the supernaturalness of Christianity; because of the manifest power and radiance of God upon them. The Holy Spirit so filled those Christians that in twenty short years, on the testimony of the world itself, they had turned the world upside down.

Why have we so little of this joyful, invincible, militant Christianity today? Because of our disregard of the Holy Spirit. We have neglected the One who makes miracles possible, prayer potential, preaching powerful, and people to be set on fire and kept on fire for God.

My friends, salvation is always fresh and wonderful to the Christian who has had a fresh infilling of the Holy Spirit. The Spirit continually makes salvation more meaningful and Christ more precious and wonderful, so that our appreciation of salvation is far greater than when we first believed. The trouble with many is that their experience of the Holy Spirit is stale; their hearts are dry and musty; instead of loving Christ more, they actually love Him less, for they have lost their first glad affection. There is no radiance, no overflowing joy, no exuberance, no spiritual exhilaration and thrill, no emotion of wonderment over the sensational thing God has done for them in relating them to Himself. They hope when they die they'll go to Heaven. Certainly. If they are born again they will. But God the Holy Spirit waits to give us heaven here and now.

Some Christians have never been filled with the Holy Spirit. Others who were filled, have leaked out and need to be filled again. But

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## We Take Our Stand

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swer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

We must "be ready always to give an answer to every man that asketh you a reason . . ." So here I undertake, by God's grace, to give a reason why THE SWORD OF THE LORD is different from most other Christian magazines and why my own ministry, often offensive to the worldly and the fearful and the weak, must continue along the same bold lines as before.

There are certain great principles, Bible principles, on which the ministry of THE SWORD OF THE LORD is based. If you will read carefully my statement of these great principles, you will understand why THE SWORD OF THE LORD is what it is. In the nature of the case this article is a personal testimony, a personal statement of faith, and so I must use the personal pronoun a good many times, even as Paul gave his own personal testimony. And I pray that this statement will strengthen the hands of young evangelists who long to be true to Christ, and will strengthen every Christian who strives to be true in these days which try men's souls. Every Christian must face in some degree, the very problems that an evangelist faces; and that it is my earnest prayer that God will use this fervent, sincere testimony to make better Christians out of every reader. Perhaps many, too, will pray more earnestly for this unworthy editor when you see more clearly the problems I face and the burdens I carry, trying to be true to the Lord Jesus and to turn the tide in America back to great revivals, back to fidelity to the Word of God, back to holy living on the part of worldly Christians.

Now the great principles on which the ministry of THE SWORD OF THE LORD is based are these: 1. We are to preach the whole counsel of God. If it is in the Bible, it must be preached and taught and obeyed. 2. We must please Christ and not the people. 3. In order to have a great revival we must raise again the standards for Christian living. And evangelists, who are to lead in revival work, must preach against worldliness. 4. Only if we are true to great Bible fundamentals can we see great revivals; so evangelists must take a stand for fundamental Christian doctrine. 5. In the long run the man who is true to Christ will win, though he may suffer some loss and persecution temporarily. 6. We must expect to pay a price of leadership if we lead.

Let us prayerfully study these Bible principles.

### I. We Must Preach All "the Counsel of God"

Paul wrote to Timothy, the young preacher, as follows:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:1-5.

What a holy and awesome charge! The old apostle is ready to be offered. The axman will soon chop off Paul's head in Rome! And with pleading and command mingled he calls upon Timothy, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead . . ." to preach the Word! He must do it

constantly, in season and out of season. He must use the Word of God to "reprove, rebuke, exhort with all longsuffering and doctrine." Timothy, to be a faithful preacher of the Word, must "endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Every evangelist who properly represents God must obey that solemn command, that inspired command, that command given in the fear of coming judgment, to preach the Word, all the Word, to be true to the full message of God to his generation.

Paul in Acts 20:20 reminds the elders of Ephesus, "...how I kept back nothing that was profitable unto you..." Then he reminds these elders that everywhere the Spirit of God gave people messages to Paul, saying that bonds and afflictions awaited him. But Paul said, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God" (vs. 24). Then facing these ministers solemnly Paul declared:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you

all the counsel of God" (vs. 26, 27).

Paul could never have felt that he was free from the blood of people at Ephesus, had he shunned to declare unto them all the counsel of God. If he had held back anything of God's message he could not have counted himself innocent of the blood of lost souls, innocent of the ruin of mistaught, or untaught Christians. Paul declared all the counsel of God!

But preaching all the Word of God, all the counsel of God, will get a preacher in trouble. In St. Louis a worldly, picture showing pastor was disturbed by my sermon about Lot in Sodom and Lot's worldliness and powerlessness. He said, "Brother Rice, I don't think those Scriptures should be read from the pulpit. And I think such plain preaching as that embarrasses people." I reminded this worldly pastor that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). And it is noteworthy that this passage just quoted comes immediately preceding the charge to Timothy to "preach the word."

All Scripture is profitable. We should try to cover as much of the Scripture as possible. The (Continued on Page 4)

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## We Take Our Stand

(Continued from Page 3)

general teaching of all the Scripture must be included in the message of every honest preacher. And no preacher must shun to read or to preach any Scripture which is needed by the congregation he serves, any Scripture that applies to the message the Lord lays on his heart.

The beloved Bennie Hedstrom, founder of the Christian Business Men's Committee of Chicago, and my very, very dear friend, once said to me when I preached on the Great Commission, "But, Dr. Rice, why mention baptism? There have been so many differences of opinion about baptism. It seems to me it would be better not to mention it among Christians so there will be no misunderstanding."

But I replied to my very dear brother that since Jesus put baptism in the Great Commission, none of us had a right to leave it out. And so though one might displease the ultradispensationalists the Bullingerites, the O'Hairites and other ultradispensationalists by saying that Jesus commanded us to baptize the converts, yet the honest preacher must preach it because it is in the Bible!

Baptism is not the main thing. Winning souls is more important than baptizing them. And in many companies, as in union or cooperative revival campaigns, it would usually be unprofitable and not according to the spirit of the Scripture to preach on the mode of baptism. Other things demand the attention. In a revival campaign the most important themes are those that will revive Christians and will save lost sinners. And there must be brotherly love and kindness toward all who differ with us in these matters. But I am saying that one must be true to the Bible and preach the whole counsel of God. One must, of course, let the Holy Spirit reveal what is needed most and one must stress the things that God's Spirit stresses, the things that are His special and immediate message to the congregation gathered. Yet it remains a guiding principle that none of us ever dare lay aside that "if it is in the Bible it must be preached, it must be believed, it must be obeyed."

Not what a denominational creed may say, not what will be popular with the public, but what the Word of God teaches and what the Spirit of God leads to apply to the present situation, must be the message of the evangelist who is true to Christ, and of the pastor as well.

### II. We Must Please Christ, Not Necessarily the People

It is true that we have a solemn obligation to be brotherly in our attitude toward all men. It is true that we ought, with great consideration and kindness, try to avoid causing any Christian unnecessary grief. It is true that we should be careful and not unnecessarily offend the weak conscience of Christians who do not know as much, perhaps, as we might know. But still the true preacher must please God and not men. Every preacher must in his heart say what Peter and John said to the Sanhedrin, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20).

Some good preacher may say, "But it will close doors in your face. It will turn people against you who otherwise might hear you gladly." Then the godly preacher must just be content to have doors closed, if it is clear that pleasing Christ will do it. He must be willing to displease men if he would please God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

How many times when a Christian goes to do personal work with lost sinners someone says, "I am afraid you will drive them away." But must we please the

sinners or please Jesus Christ? We must determine simply this: if Christ tells us to carry the gospel, we must carry it. If sinners are displeased because we do right, we must still please Christ. Sometimes the Spirit of God will say to us, "Leave that man alone." But when the Spirit of God tells us, as He told Philip, to join ourselves to the chariot of a lost person, then we must obey God rather than men. Will we drive such sinners away? Yes, sometimes we will. We will not drive them away from Christ, will not drive them away from salvation; but we may drive them away from the church or away from ourselves. Well, they are already away from Christ so why should they be such good friends of ours? And if a poor sinner goes to Hell I ought to make sure at least that I am not to blame; I ought to make sure that I have honestly given him God's message. And if I have no clear leading, still the general command of the Scripture, the command of Christ is that I must take the gospel to every creature.

Yes, we may drive people away by plain preaching, but in the long run we will win more souls by plain preaching than if we did not preach plainly. The way to revival is to please Jesus Christ. If He be pleased, He can send His power, send the convicting work of the Holy Spirit upon hearts far and near and turn them to seek God. But if we do not please Christ then all of our magnetic personality, all of our kindly and pleasing ways, will not turn sinners to Christ.

"It will close doors," says some evangelist about plain preaching. Yes, and sometimes it will! Plain preaching got John the Baptist's head cut off. If he had spoken a little more softly he might have preached the gospel yet for many years. But John the Baptist was right to please God rather than please Herod and wicked Herodias. Many of the Jews who were saved in Paul's day were Paul's most outspoken enemies. Why must Paul keep saying that circumcision of the flesh did not profit? Why must Saul insist that the Mosaic law had nothing to do with salvation? The Judaizers fought Paul openly. They followed him in Galatia and turned away the new converts Paul had won, wherever possible. Others thought that Paul was too dogmatic in his teaching. Some even for envy of Paul preached the gospel. Paul's way of striking Elymas the sorcerer blind (Acts 13:8-12) and calling him hard names; Paul's way of facing Peter publicly and showing him his inconsistency (Gal. 2:11-14) made Paul enemies. No doubt such plain and honest and forthright speaking "shut the doors" before Paul sometimes. But Paul managed to find places to preach anyway and not a thousand of his detractors together ever brought the blessing that Paul brought.

Preaching plainly against sin closes some doors, but it opens others.

In Seattle, Washington, a few years ago a Masonic auditorium had been rented for a city-wide revival campaign in which I was to do the preaching. Some lodge members got hold of my booklet, *Lodges Examined by the Bible*, and read it. As a result, they cancelled the contract for the auditorium and the campaign was held in a large Mission Covenant Church and the City Auditorium. The news item was carried in many daily newspapers over the nation. Did I lose by it? Probably so, that is, in the immediate reckoning. I lost some friends. But I did not lose the friendship of the Lord Jesus. In the long run my faithfulness on the lodge question has turned thousands of Christians away from the lodge, I estimate, and has kept many lost people from being deceived and going on to Hell by depending on the lodge and good works for salvation.

A great deal of controversy has raged around my book, *Bibbed Hair, Bossy Wives and Women Preachers*. People usually do not

deny that the book is Scriptural. Immediately when it came off the press I had reviews by three teachers of New Testament in three reputable theological seminaries who heartily commended the book as being true to the Word of God. But, all over the nation preachers have compromised on these three questions. In Winona Lake Assembly Ground where they had no room for the Fourth Conference on Evangelism sponsored by THE SWORD OF THE LORD, they had a seven-year-old girl, Rene Martz, preach! Tens of thousands of leaflets announcing this sensation were scattered by airplane over nearby cities! Nobody denies that the Scripture commands, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11, 12). Nobody denies that the Scripture says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34, 35). But preachers think it will cause hard feelings to preach it. They think it will offend the good women. They think it may cut down the offerings. They think it may brand them as old-fashioned. So preachers slide over these matters and ignore them. It is true, in fact it could not be plainer, that I Corinthians 11:1-16 clearly teaches that a woman ought to have long hair, that long hair is a woman's glory, that shorn or shaven hair, that is, cut with shears or with a razor is a disgrace, a shame to a woman; that long hair is to be a sign of a woman's submission to her husband or father. I do not know of a Bible student who denies these facts—they just neglect to teach them! So people think that I will be counted fanatical to preach what other preachers also believe the Bible says, but think that it is now out of date, or they, sometimes think it not wise to say openly.

Bible preachers do not deny that the Scripture says, "Wives, submit yourselves unto your own husbands, as unto the Lord," and, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22, 24). Not a one denies that I Peter 3:1, 2 commands a wife to be subject to her unsaved husband, one who will not listen to the Word of God. But it is not popular, and so preachers do not preach it.

Now am I to follow after popularity and try to please people by ignoring this matter? Or must I seek to please Christ first and trust Him to bring it out right? I have decided that I do not need to please people. I must be true to Christ and the Bible and let God look after the results.

Certainly there is some reproach in being thought old-fashioned, in being thought a fanatic, and a stickler for the letter of the Bible. These days the tendency is away from all authority, all restraint, all obedience. These days the tendency is toward no discipline of children, no punishment of crime, no purging of the church of the worldly and ungodly. But we must be true to Christ, and so we are trying to be.

The surprising thing is that this book, *Bibbed Hair, Bossy Wives, and Women Preachers*, is one of the most popular of my books. When testimonies come in of those blessed by my literature, some of the most heart-moving testimonies are those by women who have read this book and have changed their lives accordingly, and now seek to obey their husbands and live in the place God planned for women. One such letter came today. They write to tell me how wonderfully happy they are, how they have been enabled to win their unsaved husbands, how they have more freedom than ever before since their husbands have the utmost confidence in them. They tell me of a new freshness in love and a new unity of heart between husbands and wives. And though we do not advertise the book as much as

some others, we have printed 23,000 copies of it, and another printing will be necessary soon, God willing. So I know that in the long run the greatest blessing will come from listening to God instead of men and pleasing Christ instead of pleasing our hearers and our readers.

Recently an English man in a noteworthy article compared the English system of broadcasting with the American system. His complaint against the American broadcasting system is that "the stations instead of leading public opinion are led by it." In other words, that discerning writer saw that one who takes leadership must take the responsibility of deciding on the matter of principle, what it is right to teach, and to lead the people to do right instead of following the whims of popular opinion. And if that is the responsibility of a radio station, how much more is it the responsibility of a preacher! A preacher should lead public opinion, not to follow. A preacher should please God and give people what they need instead of pleasing people and giving them what they want.

No Christian ever needs to "do evil that good may come." No preacher ever needs to compromise his convictions of right and wrong and please the people in order to keep on preaching.

Some years ago I faced this matter very squarely. I came to the conclusion that I would do right, whether I ever held another revival campaign or not. I promised God that I would tell the truth in my advertising and be Christian about it, whether I ever got a crowd or not. I promised God that I would not trim my message to please men, whether I were ever invited by a group of pastors for a city-wide campaign or not.

God is anxious to save souls. God so loved the world that He gave His only begotten Son to keep sinners out of Hell. But, though God loves sinners so much and has paid such a terrible price for their salvation, there are some things God will not do to win a soul. God will not lie, for example, to keep a million souls out of Hell! God will not do wrong nor put His approval on wrong, even to have a revival or to save souls. God will not save an impenitent sinner. And there is only one standard for a preacher and that is the same standard that God has. A preacher must do right whether he keeps the pastorate of his church or not. He must do right whether he has any revival invitations or not. A preacher must be true to Christ whether he be slandered and abused and opposed and branded or not. So, God being my helper, I have resolved to please Christ instead of people.

I believe that in the long run this will win more souls to Christ. I believe that in the long run it will bring greater revivals, not only those in which I do the preaching, but that all across the nation this plan will grow evangelists, will strengthen pastors, will develop devoted and separated and consecrated and Spirit-filled Christians. I believe that this method of pleasing God first at any cost, even though it displease men, will do more for revival and soul winning than any kind of a compromising shortcut. But still I say, if I should never win another soul I am going to do right! If I never have another revival campaign I am still going to do right. God helping me, I will not cut the corners of my conscience to fit the pattern of modern thinking. I will not displease God in one matter to try to please Him in another. Duties never conflict. God's will is never contradictory. The God who made the blood of martyrs to be the seed of the church, the God who has promised a hundred-fold to everyone who leaves mother and father and wife and children and houses and lands for His sake will see to it that the results come when we do right. We must please God and not men.

### III. Evangelists Who Would Bring Revival Must Raise the Standards for Christian Living

Dr. Louis Sperry Chafer in his book, "True Evangelism," insists

that the evangelist must not deal with the worldliness of Christians. He is grieved if an evangelist preaches anything but the simple plan of salvation. And yet I have the same conviction that all the great evangelists have had, that the preacher who would be used of God to bring great revivals to the church and great gatherings of souls, must preach against worldliness among God's people and must raise the standards.

First, that is the clear teaching of the Word of God. In Ephesians 4:11, 12 the Scripture says, "And he gave some... evangelists... For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Note that God gave evangelists (as well as prophets, pastors and teachers) for the express purpose of perfecting the saints, for the work of the ministry, for the edifying of the body of Christ. God wants evangelists to perfect the saints and get them ready for soul winning. God wants evangelists to edify and build up the body of Christ! Charles H. Spurgeon was nominally pastor of a Baptist church. Actually, he was a mighty evangelist. He left to others largely the pastoral work and he spent himself as an evangelistic preacher. Metropolitan Tabernacle in London was a great center of evangelism. And Spurgeon's preaching was constantly aimed at the worldliness of Christians and getting them to forsake their sins and pay the price for revival.

The reproach of Christ was on (Continued on Page 5)

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## We Take Our Stand

(Continued from Page 4)

the followers of John Wesley. Wesley was thought to be a fanatic, an enthusiast. But Wesley was a great evangelist. Thank God for the many thousands of souls that he won in his revival preaching! And Wesley made much of "Christian perfection" and preached everywhere he went on purity of life. He denounced worldliness among the people of God. He edified the saints and perfected them for the work of the ministry as evangelists are commanded to do.

Charles G. Finney was powerful in his denunciation of sin. In his autobiography Finney tells how he denounced vanity in dress among the women. How Finney denounced profanity and card playing and drunkenness! And Finney wrote a whole book on the subject of Masonry, urging Christians to come out of this unequal yoke and forsake this worldliness. He knew that to have revival the evangelist must set new and holy standards for Christian living among the people.

Some evangelists, and no doubt many pastors, feel that my book on the lodges and the brief references I sometimes make to lodges in my revival preaching, close doors for me; and they wish I would not speak so plainly on this question. But D. L. Moody spoke on it as plainly as I. He himself was once misled on the question and helped to organize secret temperance societies. But later he made public acknowledgment of his wrong and urged people to get out of every secret order. The influence of D. L. Moody on this matter was so strongly felt by Dr. Blanchard, president of Wheaton College; by Dr. R. A. Torrey; and many others that a society was organized, which still exists for the purpose of leading Christians out of the lodges. In the great Moody Church founded by D. L. Moody it is even yet required that everyone who is received for membership must renounce lodge memberships. Those who attend Wheaton College must put themselves on record as not being a member of a secret order. D. L. Moody was plain and powerful in his preaching against wordliness in the church. He spoke scathingly of "Sabbath breakers." He preached again and again that men reap what they sow and raised a new standard for holy living wherever he went. I say that an evangelist is accountable to God for setting up a standard of Christian living which will help to bring about a revival. All the greatly-used evangelists have known this.

Dr. R. A. Torrey in Australia preached on the dance so plainly and sharply that a dancing club invited Dr. Torrey to visit their club and see what he could find to criticize. They had a secret agreement among themselves that they would dance the waltz with men and women simply holding hands, and not with the man's arm about the girl nor her hand on his shoulder. But they tried to dance and fell into confusion. And Dr. Torrey, out in the middle of the dance floor, called their hypocrisy plainly before them and preached Christ on the dance floor! Many were saved and hundreds, of course, left the dance. Evangelists today ought to follow D. L. Moody and R. A. Torrey in their fight on the lodges and on the dance and on the theater and kindred worldly evils.

So if someone feels that my preaching on the movies or on the dance or on the lodges or on tobacco is out of place, let him simply remember that those blessed soul winners, Moody and Torrey and Bill Sunday, set the pace; and all who would follow in their train must be true to God by crying out against worldliness in the church.

Mark you, I say that a stand against worldliness in the church is absolutely essential to a great revival. And those who skim too lightly over questions of worldliness will have a small reaping now and less fruit in the future than those of us who take time to plainly and sharply speak out for

God against the sins of His people and get them to turn and seek God's face and forsake their wicked ways.

### IV. Evangelists Must Call the People Again to the Fundamental Bible Doctrines if They Would Have Revival

Many people have advised me simply to make THE SWORD OF THE LORD a mouthpiece for evangelism in the shallow sense that it would promote evangelistic campaigns and promote evangelists, without ever raising a controversial subject. I have found it impossible to do that and at the same time to keep a good conscience toward God.

Remember that evangelists are given "for the perfecting of the saints for the work of the ministry." They are intended for "the edifying" of the body of Christ. So pastors ought to be true to God in the matters of faithful presentation of Bible truths, but evangelists must do so. A pastor may go on with his ministry, may call upon the sick, may have a church organization that works smoothly; and it may not immediately appear if he does not do some solid Bible teaching. But in these days if we are to have revival then we must have some great, solid Bible teaching on the fundamentals of the faith. And the evangelists, if they would have revival, must call the people of God back to these great doctrines.

What evangelist would ever try to have a revival without preaching on the crucifixion, the blood atonement, the substitutionary sacrifice of Christ? What evangelist would ever try to have a revival without preaching on the new birth? How foolish the evangelist who tries to have a revival, tries to win many souls, without preaching on the eternal punishment of Christ-rejecting, impenitent sinners! At a glance one can see that revival preaching, evangelistic preaching must be soundly doctrinal in its background.

The pastor may not know that the verbal inspiration of the Bible is an essential doctrine. But the evangelist who must make believers out of unbelievers (by the mighty working of the Spirit of God and through the Word of God) must show that his message is clearly a "thus saith the Lord." It has always been true and is true now that the best work in defense of the faith is not done by the pastors, nor by the professional Bible teachers, but by the evangelists. D. L. Moody and R. A. Torrey did more to establish faith in the Word of God and to establish the great fundamental doctrines in their day than did any half dozen or any score of pastors and teachers otherwise. The great soul winners have a hold on the people that others do not have. They must necessarily ring as clear as a bell on the great doctrines. Darby and other Plymouth Brethren teachers have done much to clarify the doctrine of the premillennial second coming of Christ. But it was the evangelists who carried that doctrine to the people and made it widely popular.

Because of the great responsibility that an evangelist must have to see that the people to whom he ministers (and who depend upon him and listen to his teaching more than they listen to many others) are kept clear on the great doctrines, I have continually written on doctrinal subjects. I wrote my book, *Twelve Tremendous Themes*. I have written often on the inspiration of the Bible. I am writing frequently on the doctrine of the Holy Spirit and the fullness of the Spirit. I have a book on the second coming, *The Coming Kingdom of Christ*.

Torrey, the world-wide evangelist, was the most important Bible teacher of his generation.

Someone suggested that though Dr. Chafer's book attacking evangelists was wrong and hurtful, I might well leave that matter for others to discuss and go on with my work of evangelism. How foolish such a suggestion would

appear if it were made to the Apostle Paul, the evangelist!

Never believe that Devil's lie that "it doesn't matter what you believe, just so you are sincere." What people believe makes them do what they do. For example, if the Bible-believing fundamental Christians of America ever become persuaded, as Dr. Chafer tried to persuade them, that it is wrong for an evangelist to preach against sin, that it is wrong to demand repentance, that it is wrong to ask people to publicly confess their faith in Christ, then evangelism would be ruined in America. The plain, simple fact is that where people do not preach against sin there is no great revival. Where preachers do not give a public invitation to come to Christ and claim Him openly, there very few people are saved. If the fundamental, Bible-believing Christians in America were ever persuaded that Dr. Chafer and the ultradispensationalists were right on that matter, then evangelism would be doomed in America. For example, Southern Baptists are the largest group of evangelistically-minded Christians in the world. They have some six million members and last year baptized more converts than any year in their history. But many Southern Baptists are coming to learn the Bible doctrine of the second coming of Christ and are interested in proper dispensational teaching. If large numbers of Southern Baptists were influenced by the ultradispensationalists and were taught that it is wrong to preach against sin, wrong to give an invitation, then soul winning work of Southern Baptists would be soon cut in half and eventually modernism and worldliness would eat the heart out of their spiritual life.

Therefore it was necessary for me to speak out. Such a matter properly is one for evangelists to discuss. Pastors and Bible teachers ought long ago to have put a stop to such hurtful teaching. A great number of godly men did protest. But anybody who wants great revivals must set out to carefully teach about the things that bring revival and to stop the mouths of the enemies of evangelists and the enemies of preaching against sin and the enemies of calling men to repent and to confess Christ openly.

My book, *Bobbed Hair, Bossy Wives and Women Preachers*, offends some, but it is necessary both to battle worldliness and give a sound doctrinal background for the future of revival and New Testament Christianity. Child delinquency, the increasing of crime, mounting divorce, and rejection of the Bible all stem from the one sin of rebellion against authority. If wives are rebellious against husbands and rear children who are disobedient and rebellious to parents, then we have a race of citizens who are rebellious against government and against God. And theology tends to adjust itself to life where life does not adjust itself to theology. If we do not teach the Bible doctrines about obedience to authority, we soon lose those doctrines and the authority of the Bible and of Christ, too. If we want great revivals, with people submitting themselves to God, we must teach them to submit to the authorities God has put over them. Believe me, the cheap way of trying to have revivals without ever touching fundamental, moral problems and without bringing conviction for sin and transformation in life are indeed shallow and powerless efforts at revival! So the evangelist can dodge neither essential Bible doctrine nor moral and spiritual problems of conduct if he wants the kind of revivals that Wesley and Moody and Finney and Torrey and Bill Sunday had.

Again I say the evangelist must be responsible for getting people right on the main fundamental doctrines if he is to see great revivals. Doctrine that is essentially heretical and great revivals do not go together. The man who is willing to pay the price to win souls must be willing to pay the price to face false teaching and oppose it. The fight against modernism must be carried on by evangelists, if we would have revival.

I am giving my testimony. I

want my friends and readers to know my heart. We who are evangelists must take the lead in holding up the old Book, the Word of God, and the doctrines that were dear to our fathers and mothers, the essential doctrines of New Testament Christianity which are essential to great revivals.

### V. To Please Christ We Must Take the Long Look

"The fruit of the righteous is a tree of life; and he that winneth souls is wise," says Proverbs 11:30. The soul winner is wise because he takes the long look. He is willing to do without certain pleasures today for the eternal reward he will have when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). It is good sense to make a long-term investment. It is folly to have a moment's pleasure or ease now by appeasing sin, by taking short cuts, by compromising on fundamental principles, and lose souls for eternity and lose eternal rewards.

So in THE SWORD OF THE

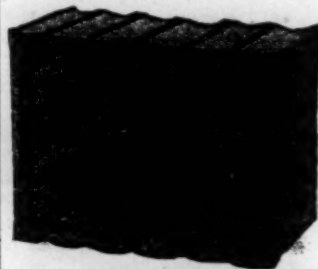
LORD and in my preaching I have striven, under God, to take the long look. I must take the course that will result in more people getting to Heaven in the long run. I must take the course that will bless more people in the long run, even though I may suffer for it temporarily.

About five years ago in the Roseland Y. M. C. A. on the South Side of Chicago I stayed alone before God in my room until about two o'clock in the morning. I was in the midst of a Conference on Evangelism. My heart was deeply burdened about the spiritual state of America. Evangelists were decied and slandered. Mass evangelism, said the experts, was gone forever! We might win some children in Sunday School, they said, but no more great revivals, no more appealing to thousands of people. So said the modern 'smart alecks' who had the lead in many denominations and in many churches. So said defeated fundamentalists as well as arrogant modernists. But I knew then, as I know now, that God intended the gospel to be carried to every creature. I knew

(Continued on Page 6)

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## We Take Our Stand

(Continued from Page 5)

then, as I know now, that God intended the gospel to reach drunkards and harlots as well as little children in the Sunday School. I knew that God was not content to reach only the in-laws of the church: God wanted the gospel carried to Catholics and Jews and infidels as well as to the little families of devoted church members.

So that night after long prayer I dedicated myself to the holy task of bringing back great city-wide revivals in America! I promised God then that if I lost every friend in the world, if the labor of it should kill me, if it brought every kind of reproach, I would honestly do my best, whether it meant living or dying, to bring back great revivals. I did not mean that God would use me alone. I did not presume that I was indispensable to God in this matter. Yet I did give myself with a holy vow to be used of God to bring back revivals. I believe God is using THE SWORD OF THE LORD for that purpose. God is raising up a great number of evangelists in America who have much of the same vision and zeal. I suppose that there are at least a hundred times as many union revival campaigns in a year now as there were a decade ago.

So I am not trying simply to get a few open doors for revival services for myself. I am trying to change the thought of a whole generation! I am trying, by every means at my command, to stir the hearts of preachers and Christian workers for revival. I am trying to bring emphasis again to the power of the Holy Spirit. I am trying to convince preachers again that they need to preach against sin and worldliness and call God's people to seek God's face and turn from their wicked ways. I am trying to make America believe again that God answers prayer. I am trying to get American homes turned back to God, to get family altars established, to teach parents to discipline their children and make them obey. I am trying to bring back a fundamental viewpoint about the Bible and about God and about soul winning that is essential to the winning of thousands.

A few years ago the term evangelist was in reproach. Now, thank God, there are hundreds of Christian workers who gladly own that name. A few years ago you could hardly sell a book of sermons. In a national Christian magazine a reviewer recently scoffed that books of evangelistic sermons were "a dime a dozen." But I have seen the trend change. Thank God, not only my own books of sermons are widely sold, but many other books of sermons have a renewed sale. God is helping us. We are trying to take the long look and to color a whole generation. It takes longer to start a loaded freight train of a hundred box cars than to start one empty. In trying to turn a whole generation back to revival we will lose some battles but, by God's grace, we will not lose the war!

So one must accept some defeats now for the good that will follow. I must preach to Christians to "come out from among them, and be ye separate," and against the lodges and the movies and the dance and tobacco, though it loses me some friends now. But it is turning hundreds of other preachers to preach on these subjects. It is growing a conscience among tens of thousands of Christians about holy living. In the long run, such preaching will bring more revivals, save more souls, than if I preached pleasantly, pleased everybody, and had all doors open.

This means that any Christian who sets out to please God must be ready to suffer some persecution. Jesus said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). Jesus said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil,

for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:22, 23). And Paul wrote to Timothy that "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). But we are promised that "if we suffer, we shall also reign with him" (II Tim. 2:12).

Must I be carried to the skies  
On flow'ry beds of ease,  
While others fought to win  
the prize,  
And sailed thro' bloody  
seas?

Sure I must fight, if I would  
reign;  
Increase my courage, Lord;  
I'll bear the cross, endure the  
pain  
Supported by Thy Word.

What preacher would not be pleased to have people love him? The preachers who preach with zeal and power are affectionate men. They love others and they long to be loved. It is pain, the deepest pain, to lose friends whom we love. But we must be true to Christ, and one day He will kiss away all the tears and soothe all our sorrows. And when Jesus says, "Well done, thou good and faithful servant: thou hast been faithful over a few things..." then His smile will pay for all the slights, all the misunderstandings, all the reproaches that anyone ever suffers for Jesus' sake! God help us to be true! How I long to please Him and be unashamed before Him at His coming!

### VI. Anyone Must Expect to Pay a Price for Leadership

In some sense to publish a Christian paper and to get thousands of preachers and tens of thousands of other Christians to subscribe for it is a presumptuous thing. In the very nature of the case, one who goes into print thereby hopes to bless thousands, hopes to influence thousands, hopes to be used of God to lead thousands the right way. Any man who sets out to preach the gospel is taking upon himself a certain leadership and the responsibility that goes with leadership. And one who aspires to leadership must be prepared to pay the price of leadership. In the nature of the case, a preacher or an editor has a responsibility that one who is not a preacher or editor does not have. And an evangelist, hoping to have a ministry in many churches and many cities, and to have the cooperation of man pastors and other Christian workers, is accepting a responsibility far greater than that of a pastor who only attempts to lead in the limited circle of a local church and the friendly constituency of his church and those affected by the church.

James 3:1 says, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." I understand that the meaning here is that not many should aspire to be teachers and leaders, because the greater responsibility will bring greater condemnation for those who fail to be true, for those who fall short, if they be leaders, than if they did not aspire to leadership.

For this cause Paul said to the Corinthian Christians, "So then death worketh in us, but life in you" (II Cor. 4:12).

Again Paul wrote: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised" (I Cor. 4:9, 10). Paul the apostle was so on fire for God, so forgetful of self, so abandoned to soul winning that he seemed a fool, a fanatic; and upon him all the reproaches of Christ fell. Lesser Christians did not bear such responsibility. But the converts at Ephesus were counted wise. Where once they were drunkards, now, being won to Christ, they were sober. Where once they were heathen, now they were Christians. You see, the

first effects of Christianity, making the harlot pure, making the drunkard sober, restoring the broken home, making an honest workman out of the thief and loafer, makes him more respectable, makes him more admired, more acceptable even to the world. But the further work of an apostle, a leader, pressing home the claims of Christ, speaking for Christ, living for Christ with a holy abandon, dividing people over the gospel, leads to reproach and trouble. There is an inevitable price for Christian leadership. Paul and Silas by faith cast the devil out of the poor fortune-telling girl at Philippi. The girl who was devil-possessed was now more loved and respected and trusted, but Paul and Silas, hated by the slave owners, were thrust into jail and beaten with their feet fast in the stocks!

The maniac of Gadara, with the legion of devils cast out, sat clothed and in his right mind, respected and revered for the marvelous change that appeared in his life, while the owners of the hogs into whom the devils entered, hated Jesus and urged Him to leave their coasts! You see, an evangelist gets a reproach that does not fall upon his converts.

That leads me to say that I ought never to be surprised if some men who are not evangelists, or if some evangelists who do not edit a paper and write many books and seek to color and change a whole generation for Christ, fail to go as far on some details of doctrine or principle as I must go. I was a college graduate, a college teacher, a theology student before I ever gave up the movies. After thoroughly studying the problem of the commercial movies and writing the book, *What Is Wrong With the Movies?* which has gone into some fifteen editions with many, many thousands of copies, I would certainly be held more accountable on the movie question than others who have not written and preached upon it, and more than I could have been held accountable when a young preacher, not aspiring to lead people on this matter. As a young minister I joined the Masonic Lodge. My father and other good men were members of the lodge. They were sincere and good men. I followed their leadership. I was not nearly so much accountable as I would be now, should I do the same thing. Now I have learned for myself the harm of yoking up with unbelievers, the awful sin of the ungodly oaths of the lodge which Jesus so clearly forbade. I have advised thousands and I suppose have turned thousands of Christians away from this unequal yoke. In the nature of the case, every Christian would have a right to expect me to know more and be bolder on this subject than others who have not attempted to tell others what is right on the question. The preacher is more accountable than his hearer. So in some sense the evangelist who sets out to lead churches and pastors over a wide area to revival, must hold himself more strictly to account than a pastor would be.

Again, not every man has the same gift. Every preacher must preach as God leads him. Every preacher who is honest will preach the truth as God gives him to see it, with what boldness and power the Holy Spirit gives him. But while the same Holy Spirit will help us all to preach the same plan of salvation and preach the same great essentials of Christian truth and to agree on certain Biblical principles, yet each man must preach his own sermons and follow his own leading. No preacher must demand that all others use the same methods, except where methods are clearly taught in the Word of God. There must be charity and brotherly forbearance so that on non-essentials there may be no break in fundamental fellowship. Let each Bible-believing Christian, true to Christ, follow what light he has, act on what faith is given him, just so he is true to Christ and the Bible. Parents should be better than their children, old people should be better than young people, pastors should be better than their people, evangelists should be better than

## Which Do You Want for Christmas?

(Continued from Page 1)

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Evangelists are put ahead of pastors and teachers in the divinely-inspired list of Ephesians 4:11. Let evangelists therefore know more Scripture and wait more on God in prayer for the power of the Holy Spirit, and be more sacrificial and devoted in service to Christ!

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The reproach, the misunderstandings, and sometimes the jealousies and persecutions which greatly-used evangelists endure, are part of the price they must pay for being greatly used of God. Leadership demands a price! Let none of us shrink from it who seek to turn a generation of Christians and Christian workers back toward the ways of revival and soul winning!

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(Continued from Page 6)

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Menard, Illinois

#### Prison Inmates

"We are inmates of the Texas Prison System, and are located at one of the farm units. I can't find the words to really express our thoughts in regard to each issue of THE SWORD. I do know it is a great source of cheer and encouragement, because the words of God and the messages given us in the paper lead us from our own worldly thoughts and problems."

"Listed below are a few of the men who read each issue of THE SWORD and would like to include their names to this letter."

Six names were signed to this letter.

"I am a life-term inmate of the Texas Prison System. Some years ago while under a death sentence awaiting execution, I came in contact with Mr. and Mrs. A. C. Smith of San Antonio, and they, in loving kindness, sent me many tracts, books and papers. Among their gifts was THE SWORD OF THE LORD. This paper has done me much good, and I have read every issue for the past three years. Many others here have been brought nearer to our Saviour through your many fine articles and also those of Dr. Appelman. A large amount of good work is done, and prison work should reap a huge reward of saved souls if a stronger effort were made in that direction. So, from experience, I would recommend THE SWORD OF THE LORD as the best way in which to reach prison inmates."

L. A. K.  
Huntsville, Texas

#### Housewives

"There are many housewives like myself, going through the monotony of much laundry, cleaning, the care of small children, meal-getting, who are much encouraged by your efforts day by day in the countless jobs related to getting out such a fine paper."

#### Shut-ins

"I have written you before of my father's growth and Christian establishment through reading THE SWORD OF THE LORD. He has been confined for six years taking care of my mother."

Joplin, Mo.

"This paper brings church right into my home. I read every bit of it and then pass the paper on to one of my neighbors who is also a shut-in. It has turned many a lonely hour into a happy one."

Mrs. E. C. Sills  
Winston-Salem, N. C.

#### Anybody

There are many more letters from those who have been saved by it, those who have been restored to fellowship, from the very old, and the young, the learned and the unlearned. But I have sought to give you enough letters to set you to thinking over your list.

Your Aunt Sue, your mother, your grandmother, your brothers, your sisters, friends, neighbors, preachers, teachers, Christian workers, the saved and the lost might all be eternally blessed through its pages. Pray over it, and make out your list today. Be sure to tell us whether or not you wish us to send an announcement to your friends telling them that the subscription is coming as your Christmas gift. (We expect to make the Christmas issue the first for these gift subscriptions.) You may either send the subscriptions as gifts, or ask your friends to subscribe for themselves. You may

## Dr. Bob Jones Says:

"Christian friends have been sending to Bob Jones University on the average of about \$1,000 a week for the last few weeks. This money is being contributed toward the million-dollar Student Loan Endowment Fund. We appreciate the money that is being sent in. But it has just occurred to us that \$1,000 a week means about \$50,000 a year. Now at this rate it will take me about twenty years to raise \$1,000,000. Now, my friends, I want you to remember that I am sixty-five years old October 30, and a man that works as hard as I do will probably not be here twenty years longer if the Lord tarries. We appreciate your helping us, but let's speed up the proposition a little. O yes, our students are helping us. They are contributing about \$60,000 this school year. I would like to raise at least \$250,000 of the million-dollar Student Loan Endowment Fund before the close of school next

June. If all the people who read our statements and who are interested in what we are doing will help us some, we can get this \$250,000 and do it without any great difficulty. Some of you can help largely. Some cannot contribute very much. But all of you can help some. Whatever the Lord leads you to do will be greatly appreciated. We are offering you a wonderful opportunity to invest some money for God that will pay large dividends for time and eternity. We want all of you Christian people to pray earnestly that God will move the hearts of people who are able to help us so they will respond as quickly and as generously as possible. Thank you friends for what you have already done. We will be glad to hear from you. God bless you."

BOB JONES,  
Bob Jones University  
Greenville, S. C.  
(Advertisement)

## Do You Need a Revival?

(Continued from Page 1)

effective prayer genuine essentials for their work.

But thousands of lay-Christians ought to come from all over the nation to attend this conference. These greatly-used evangelists, Dr. Bob Jones, Dr. Joe Henry Hankins, Dr. Billy Graham, and the other speakers are not simply cold, technical lecturers to preachers. They are mighty soul winners, accustomed to great crowds. They know the needs of Christians everywhere for revival, for inspiration, for new joy and new power and new consecration. So any new convert would be richly blessed by these speakers, and the things discussed would be absorbingly interesting to laymen as well as preachers.

Every man and woman needs to know how to win souls, how to have their prayers answered, how to be filled with the Holy Spirit, and what hinders revivals. What could be a better vacation than these days in the great "Windy City," Chicago?

### Free Beds Limited

God willing, we will get free beds for as many pastors of weak churches, ministerial students and young evangelists as possible. But readers will understand that Chicago is crowded. Very few homes have a spare bedroom. Hence we cannot promise free beds for women. Some men we may be able to put on cots in groups, in Christian institutions. Obviously these groups would have to be men only, and the accommodations will be sometimes very plain, but comfortable. But a man of God who wants to have the blessing of this conference, if he cannot pay for a hotel room, would be glad to have a comfortable cot in a warm room, with washroom facilities available.

Again let us emphasize that if we furnish free beds for preachers, we expect them really to attend the conference regularly, while in Chicago, and get the blessing that is prepared. It would not be right for us to furnish beds for those who plan to spend the time sight-seeing and turn others away who are really burdened for revival blessings. There will be some time to see the sights—through the day Saturday until 7:00 p. m. and a few hours between services on other days.

Those who can do so will want to get their own hotel rooms.

### Hotel Rates

Below we mention some hotels, either in walking distance of the

include your own renewal subscription if you wish. Act today!

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully . . . Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men . . . Thanks be unto God for his unspeakable gift" (II Cor. 9:6, 13, 15). "Freely ye have received, freely give" (Matt. 10:4).

Tabernacle or available by street-car in a few moments.

COMMONWEALTH HOTEL, 2757 North Pine Grove, single rooms \$3.00 and up, double rooms \$4.00 and up.

BELAIR HOTEL, 424 Diversey, Single rooms \$3.50 and \$4.00, double rooms \$5.00 and \$6.00, twin \$7.00.

BELMONT HOTEL, 3172 N. Sheridan Road, single rooms \$5.25, twin \$8.25, two-room suite \$10.25.

WILMONT HOTEL, 933 Belmont, single or double rooms with connecting bath \$2.50 and \$3.00, with bath \$3.50.

LA SALLE HOTEL, LaSalle and Madison, single rooms \$4.50 to \$8.00, double rooms \$6.50 to \$8.50, twin \$8.00 to \$11.00.

CHICAGOAN, 67 W. Madison, double bedrooms \$6.00 to \$9.00, twin \$7.00 to \$11.00.

LA SALLE PLAZA, 873 N. LaSalle, single rooms \$1.50 to \$2.50, double rooms \$2.75 to \$3.50. Only \$3.50 rooms have bath but all have running water.

Please note that you are to write the hotel direct and make your own reservation for room. Tell them what day you will arrive and when you will leave. If for any reason you cannot come, you must notify the hotel ahead of time so they can rent the room to someone else.

Write hotels direct to reserve rooms at hotels, but write to John R. Rice, 214 West Wesley Street, Wheaton, Illinois, if you are a minister and cannot afford to pay, hotel rooms, and ask for a free bed. And remember we can furnish free beds to preachers only (pastors, evangelists or missionaries) and have no free beds for women.

### Pray!

The success of these conferences on evangelism at Chicago and neighboring cities will depend on one thing above everything else—the power of the Holy Spirit. Then let us earnestly confess to God our need, our lack, our failure, and wait upon Him for the fullness of His blessing! There

### BOOKS - BIBLES - NOVELTIES

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Phone 2738

## Food Parcels Bring Thanksgiving

Ukrainian Christian D. F.'s in Europe are in need of food. During this Thanksgiving season let us not neglect those who would want to thank a faithful God for assistance given them.

This is a place for you in God's Missionary Program. Help fill it.

Bibles — Gospel Literature — Missionaries are desperately needed.

SEND YOUR MISSIONARY GIFTS TO:

The UKRAINIAN MISSIONARY & BIBLE SOCIETY, Inc.  
1500 S. Cuyler Ave. Dept. SL Berwyn (Chicago), Ill.

will be thousands of dollars of expense. Let us ask God to provide that through His people. Pray that God will bring the Christian workers who ought to come, will lay on the hearts of pastors and Christian people in all the Chicago area to cooperate. We believe we will have a mighty outpouring of the Holy Spirit. We expect to have many prayer meetings, and some of them may last half the night or more. Let all of us come with humbled and burdened hearts, expecting the blessing of God! Please pray for God's special blessings on me as director of the conference and on brother Bill Rice, Mr. Frank Sheriff, Pastor Clarence Erickson, and others who will help in the promotion and management of these conferences.

### Four Wonderful Auxiliary Conferences at Rockford, Milwaukee, Wheaton and Gary

The great central conference will be in the Chicago Gospel Tabernacle, Chicago, but at the same time and with many of the same speakers, similar conferences will be held in other nearby cities.

ROCKFORD, ILLINOIS, will have one such conference, with ten churches cooperating.

WHEATON, ILLINOIS, will see such a conference in the Wheaton Bible Church, with other churches cooperating.

MILWAUKEE, WISCONSIN, will have such a conference in the Wisconsin Tabernacle, with other churches cooperating.

GARY, INDIANA, is the site of another such conference in the Central Baptist Church.

All these are sponsored by THE SWORD OF THE LORD, all of them will have the main speakers from the Chicago conference, and wonderful music. Services there will be held on Sunday afternoons and on week nights, in some cases on Sunday nights, and at Rockford on Tuesday and Friday afternoons and Thanksgiving morning. We want all of our friends in these areas to plan to attend.

Above all, don't forget to pray!

## Our READERS Say—

### What One Sermon Did for a Backslider

"Dear Dr. Rice:

"I wrote a letter last year expressing my thanks to this wonderful paper. Wherever I go, I must tell what the Lord's paper has done for me."

"Several years ago I felt the call to preach, but was drafted into the army. Here I backslid into the blackest sin. When I got home, I drank, cursed, smoked about all the time and thought dirty thoughts."

"My aunt encouraged me to read THE SWORD OF THE LORD. Sermons didn't seem to interest me, or the Bible either. So I read novels and planned on being a writer. But one night I read Dr. Joe Hankins' sermon, 'Why Half of the Church Members Should Go to Hell.' I wept because of my sin and asked forgiveness."

"I quit drinking beer, started reading the Bible, and finally quit smoking and surrendered to the Lord to preach."

"I now loan my books that I have gotten from your publishing house to others; they are having their faith strengthened."

Sherwood B. Van Horn  
Hamburg, Ark.



UKRAINE—The Most Strategic Gospel Field in Europe



## The Most Sensational Thing In the World

(Continued from Page 3)

in spite of all this, salvation is, and will continue to be, the most sensational thing in all this world.

How many Christians does God have in this great gathering who long to recapture the radiant power and fire of the early church? How many of you are really hungering and thirsting after a real revival of love, of power, of melting compassion for the lost? The secret of such a revival is a full surrender of your life to the Holy Spirit so that love, joy, and power will flow from your life in blessing to men.

Tell me, how many of you in this church of great privileges are filled with a divine discontent with this pale, lack-lustre, joyless, powerless, hope-to-go-to-heaven-when-I-die experience masquerading as salvation? Who among you will start praying from this hour, "Wilt thou not revive us again, that thy people may rejoice in thee"? Who will say, "Here am I, Lord, take me, and show the world what You can do with a consecrated life"? Who will say,

Spirit of God, descend upon my heart;  
Wean it from earth, though all its pulses move;  
Stoop to my weakness mighty as Thou art,  
And make me love Thee as I ought to love.

There was once a practical and sensible Christian who knew something of this longing. His name was D. L. Moody. And because he was the very incarnation of common sense I can refer to his experience with safety. Speaking of that experience he said,

"The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point where I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not been in the world at all. Well, one day—Oh, what a day! I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name—right there on the streets the power of God seemed to come upon me so wonderfully I had to ask God to stay His hand. I was filled with a sense of God's goodness and I felt as though I could take the whole world to my heart. I took the old sermons I had preached before without any power; it was the same old truth, but there was new power. Many were impressed and converted. This happened years after I was converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as dust in the balance."

Moody sought to be filled with the Holy Spirit and God answered his longing. He will also answer yours and mine. Speaking later of the wonderful Holy Spirit the same Moody said, "The Holy Spirit is worth more than all the world to a Christian. He lights up the words that lie cold and still on the pages of the Bible and makes them live and speak and work in us." How true! As the dead body of Jesus lay cold and silent in the grave while the lonely disciples wept, until the Spirit of God quickened that body, so that He rose, appeared to His disciples, spoke to them, comforted their hearts, instructed and empowered them, sending them out with burning hearts and flaming witness, so the Spirit alone can move upon the dead, inanimate words of Scripture and make those words to rise from the dead and speak in melting power to us today, as much, and as actually, as if Christ incarnate had appeared and spoken them in person.

And so, too, with the Word of God on the preacher's lips. They may be true words; they may be orthodox words; they may be the very words of Scripture we are speaking. But they will be lifeless words, they will be empty air, mere wind, unless the mighty

empowering Spirit be in that preacher. Then those same empty words become life-giving words, creative words, the very breath of God, calling to life and quickening into life the dead souls of men.

Yes, and even the very words in a hymnbook can be made to glow with the fire of God when touched by the quickening Spirit. There they lie on the hymnbook, cold, lifeless words, mere printer's ink! Yet the Holy Spirit can breathe upon these words and make them words of searching fire and melting tenderness, as He did one day when I sang, or at least started to sing, Havergal's lovely hymn,

I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransom  
somebody.

And quickened from the dead;

I gave, I gave my life for thee,  
What hast thou given for Me?

My Father's house of light,  
My glory-circled throne  
I left for earthly night,  
For wanderings sad and lone;

I left, I left it all for thee,  
Hast thou left aught for Me?

Now I had sung that hymn often, had sung it feelingly many

times, but I did not sing it that particular time. I did not struggle mentally to capture the meaning and the message it contained. There was no need. The Spirit Himself had done that. I saw the One who suffered; I saw the cross again; I saw Him leave the glory behind Him to come and die for me; for me who had sacrificed so little for Him; for me who had grieved Him and added to His sufferings by my neglect of prayer, of truly sacrificial service, of Bible study, of the souls He wanted to love through me, and this above all — my neglect of Him.

Yet I had been busy for Him. Busy building up a large church. Busy running here and there helping other churches. But He whispered that day — I heard Him — "I want you before your service. I want yourself first, not your sermons. Even when you read my Word, it is not to hear what I want to say to you personally about your own inner life. You come to my Word to get sermons, to get Bible thoughts and outlines. You come with others, needs in view, not your own. You have time for everything, and everyone else, but little time for Me. I am almost a stranger in your inner life."

And, if you will pardon the intimacy of this word, I saw through my tears it was all true, all so true. I saw the loneliness of Jesus Christ, not only in a sinful world but in my own careless, neglectful, over-busy life. And I could not sing for the lump in my throat and for the tears in my

eyes that had not known tears for ten years at a time. And all this from the page of a hymnbook, made of dead paper and some printer's ink, yet glowing like a burning bush, for the Holy Spirit was speaking from that page.

O people of God, by the desperate and terrible need of this poor world of ours, and by the glory of God's wondrous salvation which we have, I entreat you, and remind myself, to be filled and to keep filled with God's Holy Spirit.

### Salvation Makes Hell-Bent Sinners Into Heaven-Bound Saints

Let me say in closing that everyone in this church tonight is a sinner. Some of us are saved sinners, and others are sinners not saved.

Those of us who are saved are bound for Heaven and we have a little foretaste of Heaven in our hearts here and now. We are facing an unending future of joy and peace, of blessedness and glory, so wonderful that if God had fully described it we could never be content to live here any more. You can take the highest, holiest, happiest, sweetest, and noblest moment of your human existence, intensify that joy a millionfold, and you will have some faint idea of what every moment in eternity will be for every faithful Christian.

Others here are unsaved, are therefore bound for Hell and have a little foretaste of Hell in their dissatisfied, restless lives here and now. They have no forgiveness of sins, therefore no peace with

God; they have no comfort in sorrow and no hope after death; they have no power beyond their own feeble efforts to combat the power of sin in their lives. They have no relief from the memory of their failure and sin. To such of you here I say, Take the bitterest moment of your earthly life, intensify that bitter anguish a millionfold and you will have some faint idea of the bitterness, the anguish of that experience and that place which the Bible calls Hell.

In that place God will not come and curse you — you will curse yourself. In Hell God's angels will not reproach you — you will bitterly reproach yourself. You will curse your folly, your pride, your stubbornness, your wilful blindness of unbelief, because you could have lived and died in the enjoyment of God's wondrous salvation, and bound for Heaven, but you chose instead to live and die bound for Hell. Oh, what a future! To live forever without God and hope. No Christ to save, no eye to pity, no blood to cleanse! Shut out from the Saviour and God's saved people, and shut in with the Devil and all the vile reprobates who ever lived!

Before you now is the wondrous offer of salvation. You will either accept it or reject it. To reject it you do not need to curse God, or reproach the preacher, or malign God's people. You just need to go out of that door without accepting Christ for — here at last is my text, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

## BOOKS make such WONDERFUL GIFTS!



Already it is time to think about Christmas gifts. The leaves are turning into a riot of color and falling, the nights are frosty, and many states have already had their first snowfall of the winter. Time to get busy on that Christmas list!

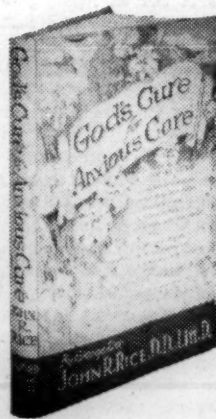
For Christians, Christmas is a unique opportunity to witness to unsaved loved ones and to have a part in blessing fellow Christians. A Christian's gift should be distinctively Christian, usually, with a spiritual significance. The best gift of all is one which has already been a joy and blessing to you. For this reason we believe these fine Christian books should head your list as Christmas presents. There are evangelistic messages for the lost, devotional messages for the Christian, doctrinal and Bible study books for the student, comfort for the sorrowing—a book for every need, a gift for every name on your list.

Look over the books described below, with that in mind. Make up your order and send it now, so it will arrive in plenty of time for wrapping and mailing to your friends. Books are wonderful gifts—let's make this a book Christmas!

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### Sword Book of Treasures

Edited by DR. JOHN R. RICE

This is an ideal book for a gift to a family. It contains reading of all descriptions—stories, essays, sermons, articles—for all levels. The children will enjoy hearing these chapters read aloud; the adults will find reading for inspiration and teaching. Some of the outstanding articles of all Christendom are reproduced here, by such authors as S. D. Gordon, B. H. Carroll, R. A. Torrey, Walter Wilson, Oswald Smith, Clinton N. Howard, Dyson Hague, B. H. Shaddock, Sam Morris, and others. A wonderful Christmas book, it is bound in green cloth and has a lovely red-and-white illustrated jacket. 21 chapters, 352 pages, price only \$2.50



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